3: Anonymous U-4 (no date) 1920 RH1 Caucasia RH1

and the Yora and Alazan plains as far as Zakatali. The *Imeretians* live in the Kutais Government, west of the Suram Mountains as far as the River Tskhenis Tskhali. The *Gurians* are found between the Rion and the Chorokh. The *Adzharians* and *Kabuletians* live in the Adzharis Tskhali valley in the Batum Province. The *Khevsurs*, *Tushes*, and *Pshavs* are wild mountain tribes belonging to the central Caucasus. The *Mingrelians* inhabit the country between the Rion, Ingur, Tskhenis Tskhali, and the Black Sea. There are a few *Lazis* in the south-west corner of Transcaucasia; most of this tribe live in Turkish territory in Lazistan. The *Svanetians* live in the valleys of the upper Ingur and Tskhenis Tskhali on the southern slopes of the main Caucasian chain.

To the *western Highland group* belong the tribes who call themselves *Adighé*, but whom the Russians call *Cherkess* (Circassians). They used to inhabit the Caucasus range from Taman to Pitsunda and the left bank of the Kuban in Ciscaucasia. They speak a harsh dialect of their own. The *Abkhasians*, who speak a similar dialect, occupy the Black Sea coast from Pitsunda to the Ingur.

Of the peoples in the *eastern Highland group*, the *Chechentsy* or *Chechens* live mostly in the Terek Province, but there are still a few on the Daghestan frontier. The *Lesghians*, including the *Avar*, *Darginian*, and *Kurinian* tribes, are the chief occupants of the Daghestan Highlands. They speak a guttural dialect of their own, though in the east the Azarbaijan Tatar patois is in common use.

II. Of the peoples of Mongolian race the chief are the *Tatars*, who mostly come from the Persian province of Azarbaijan and occupy both banks of the middle and lower Kura, intermingled with Armenian and Kurd colonies. Their language is akin to Turkish, and is the *lingua franca* of western and southern Transcaucasia. There are a few *Nogaitsy* Tatars in Daghestan. The Tatars in Kars Province are known as the *Karapapakhs*. The *Kumyks*, who live on the Daghestan

133 which start with the Great Migrations, and
167 during which, time and again, conquering peoples forced their way around or even through the Caucasus Mountains, the North Caucasian steppes and Caucasian lands were the scene of movements of entire nations or of organized armies of one or the other of early Mediterranean or Near Eastern empires. But they found the huge range an insurmountable barrier closing off the entire isthmus between the Black Sea and the Caspian Sea from one end to the other. And it proved very difficult to circumvent this huge natural fortificatory wall because of the narrow passage between mountains and seashore. While the west coast offers the greatest obstacles, the east coast has on its longer extent, along the mountains fanning out towards the northern Caspian basin, a slightly larger strip of land which would serve as a pathway--with only one narrow spot where the fortress of Derbent (Darubanda in Georgian, from Old-Iranian Daru-banda, "door-band" or "closed doors") is situated, built at a very early epoch.

• 144 The Caucasus is not only a divide but a refuge as well for ethnic groups which have succumbed to pressure, and have had to retreat from large valleys or plains where they were being attacked or gradually displaced and finally doomed either to extinction or flight. Like the Alps, the Elburz, the Hindukush, or Himalaya Mountains, the Caucasus shelters relic peoples from groups which a

long while before had largely perished or vanished; and of all countries on the earth, it is in the Caucasus that the greatest number of relic peoples has been preserved down to the present.

The significance of the Caucasus in the history of human culture is unique; there is no comparison with any of the other mountain ranges mentioned, which share with the Caucasus the quality of a divide and a refuge. Every ancient civilization famous for its mythology survives in Dagestan down to our days. Trans-Caucasia and the region of Maikop in the northwestern foothills of the mountains, both integral parts of the Caucasus and ancient Caucasian lands, are, like Dagestan, the home of very ancient metal-working societies. Quite a few terms for metals and tools in Indo-European, Semitic and other Near and Middle Eastern languages are of Caucasian origin. The primordial cultural significance of the Caucasus finds eloquent expression in the classical myth of Prometheus, the fire-bringer. But it is not only pre-historical or early historical cultures that are at home in the Caucasus; historical cultures of a considerable age, surviving in the tradition of the two groups of ancient inhabitants of Trans-Caucasia --the Georgians and the Armenians--are also to be found there.

162 Dioskurias (the present Sukhumi) on the Black Sea coast, representatives of no less than 70 peoples, all speaking different languages, used to gather to carry on their trade; he also states that in Albania (i.e., Eastern Transcaucasia) twenty-six languages are spoken. Pliny the Elder (first cent. A.D.) relates that the Romans carried on their business in the Caucasus through eighty interpreters. The Arab geographers called the Caucasus jebel el-elsine, i.e., "Mountain of Languages." Nineteenth century Russian scholars have called the Caucasus a "gigantic ethnographical museum," and its linguistic diversity plays a role in the Soviet film "Oni vstretilis' v Moskve."

144 162 On the basis of historical facts combined with linguistic evidence the peoples of the Caucasus can be divided into two groups: indigenous and extragenous peoples. The former category includes the peoples that already lived in the Caucasus at the time of our earliest records and cannot on linguistic grounds (as can the Armenians) be shown to have come from outside. These peoples are referred to as Paleocaucasian, Ibero-Caucasian, or Caucasian proper. The second category includes the immigrant peoples, on the basis of linguistic affiliation subdivided into Indo-European, Altaic and Semitic. The present ethnic groupings and denominations in the Caucasus are in the main based on language divisions; these do not coincide with racial divisions as in many

144 cases populations have changed their language.
162 Again, the same cultural area may contain diverse ethnic groups.

101 Due to the fact that (1) many Caucasian peoples first became known under names given to them (or to part of them) by one or other of their neighbors, (2) several Caucasian peoples (in a linguistic sense) had no general self-designation but referred to themselves as "from such-and-such a village," and (3) in some cases the whole population of a larger area was referred to by a single name belonging to only one of the ethnic groups in it or by a descriptive term such as "mountaineers." Caucasian ethnic and linguistic nomenclature as found in the literature of the last 200 years is baffling to the unitiated. The list of "Peoples and Languages of the Caucasus" with its Index is intended to be a guide to this complex maze. 1

In the following, the peoples of the Caucasus are summed up. For details on each individual group, reference should be made to the list of "Peoples and Languages."

1. [cf. cat. 116, pp. 421-501 -- Analyst]

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II INDO-EUROPEAN PEOPLES

144 197 The Indo-European peoples whose traditional territory is in the Caucasus belong to two branches of this family. The Armenians, the oldest non-indigenous people in the Caucasus, linguistically constitute an independent subdivision of Indo-European. The other Indo-European peoples in the Caucasus all belong to the Iranian branch of the Indo-Iranian subdivision: the Ossetes, Talysh, Tat and Kurds.

162 (a.) Of the ca. 2 million Armenians in the USSR not more than 60 per cent live in the Armenian political units in southern Trans-Caucasia, that is, in the area of the upper Kura river, Lake Sevan, the middle Araks river (Armenian SSR) and on the eastern slopes of the Karabakh Mts. (High Karabakh AO). Of the remainder, the large majority live scattered in the Caucasus, in areas adjoining their political territory, in the western spurs of the Great Caucasus, in Azerbaidjan south of Shemakha, and in the cities. At various times considerable numbers of Armenians living outside of the Caucasus have immigrated to "Russian" Armenia (most recently after the Second World War). The Armenians were living in the Caucasus as early as the sixth century B.C., but the exact date of their arrival there is unknown; it may have preceded the first records by one or two centuries. The Armenians call themselves

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Azerbaijani
Turcoman

III ALTAIC PEOPLES

With the exception of the Mongolian
144 Kalmyk, who were deported during the Second World War, all the Altaic peoples of the Caucasus belong to the Turkic branch of this family. The Azeri and Turcoman belong to the Oghuz Turkic, and the Kumuk, Noghay, Karachay, and Balkar to the Kipchak Turkic subdivision.

162 (a.) The ca. 2,750,000 Azeri in Soviet territory live in eastern Transcaucasia and in the coastal region of Dagestan, northward as far as Derbent. In the south, Azeri territory extends into northwestern Persia, where their number is estimated at 3 million.
101 The name "Azeri" comes originally from the classic denomination of the country, (Media) Atropatanae, and has become the name of the Azeri people only recently. The Azeri have occupied their present habitat since Seljuk times (eleventh century); their literature goes back to the fourteenth century. The Azeri Turks were originally the most important branch of the Oghuz Turks; but because of their geopolitical position their importance decreased to the advantage of the Ottoman Turks and the Persians.

162 (b.) The Turcomans (Russ. Turkmeny,
101 Trukhmeny) in the Caucasus number ca. 8,000; these Turcomans live divided in small groups

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§ 2. PHYSICAL ANTHROPOLOGY

The so-called "Caucasoid Race" in reference to the "Europeans" is a complete misnomer. A *common* European race has never existed; nor have the "Europeans" come from the Caucasus or immediate vicinity, so that the use of the term is quite unjustifiable.

We are interested, however, not in these pseudo-Caucasians but in the true Caucasians, the natives of Caucasia who speak languages belonging to no linguistic group outside of the Caucasus. Do *they* (or at least some of them) form a distinct race?

Negatively stated, the Caucasians are not, as was formerly supposed, survivors of numberless different stocks and races, who, one after the other, found refuge in the Caucasus Mountains. The linguistic and cultural complexity of Caucasia has indeed misled the earlier anthropologists to such untenable conjectures, but today we know that this assumption is false, and after having made sufficient reservations, we may even speak of a "Caucasian Race". But still much research is necessary before a final word can be said regarding the racial affinity and components of the individual tribes of the Caucasus.

According to Djavachišvili, the typical representatives of the "Caucasian Race" are the Georgians, Lesghians, Cherkess and Armenians. He assigns the following marks as being characteristic of the Caucasian Race: 47% to 67% have dark hair; 53% to 81% dark eyes; 58% to 72% brunette type; head-length moderate, 181 mm. to 187 mm.; head-breadth large, 155 mm. to 159 mm.; 80% to 96% are definitely roundheaded with an 83.44 to 86.55 index; the height of the skull varies from 128 mm. to 133 mm., and in relation to its width 82.58 to 84.89, in relation to its length 69.66 to 73.05. The face is of moderate height, breadth 143 mm. to 145 mm., length 178 mm. to 184 mm. with an index of 79.44 to 81.73 (36% to 54% being broad faced and 46% to 62% moderately so). The distance between inner eye-corners varies from 30 mm. to 32 mm. Differences are especially noticeable in stature, quantity of hair, and nasal index, depending on the ethnic group to which the subject belongs. Djavachišvili, in his excellent compilation of anthropometric data of the Caucasians, divides the race into five main groups and 14 types. The mean stature of the Georgian and Cherkess groups is 165 cm., except for the Kabardians, who are 2 cm. taller. The mean stature of the Lesghian group varies from 164 cm. to 168 cm., varying according to tribe. (The mean stature of the Chechens is 168 cm.[4]) The Georgian group shows the scantiest hair; contrariwise the Armenian group has a very thick growth of hair. The nasal index varies too: Georgian group 58.0; Armenian group 62.5; Cherkess group 64.05; Lesghian group 65.2. The nasal length of the Lesghians is 54; of the Cherkess 57; of the Georgian 60; of the Armenian group 61. The nose is leptorrhine according to the following percentage: 100% of the Gurians and Imeréti; 97% of the

[4] Carleton S. Coon, *The Races of Europe* (1945), p. 633.

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Karthlians and Kakhetians; 91% of the Abkhaz; 79% of the Cherkess; 71% of the Lesghians; 78% of the Armenians; 70% of the Ingushi.[5] The Caucasians are generally dark-mixed in pigmentation.[6]

TABLE 1

Groups and Types of the Caucasian Race according to Djavachišvili

Groups	Types	Peoples and Tribes
Cherkess	Western Type Eastern Type Mixed	Abkhaz, Abasians, Abadzekhs Adighé, Kabardians Karachai*
Lesghian	Western Type Eastern Type	Avars, Archi, Kaitago-Tabassaranians** Kurins, Dargwa
Georgian	Western Type Eastern Type Central Type	Gurians, Imeréti, Samegrelo Karthlians, Kakhetians Racha, Mthiuleti
Armenian	Armenian Type Aissorian	Armenians Aissores***
Metamorphic	Georgian-Armenian Lesghian Lesghian-Armenian Georgian-Cherkess	Georgian Jews, Udins Kumyks, Lesghian Tartars Lesghian and Shemakhic Jews Chechens and Ossetes

* The Karachai and the Balkars are Turks. The Mountain Tartars may well be descendents of the Khazars or Volga-Bulgars. R. Bleichsteiner, "Die Völker des Kaukasus," *Asien-Berichte*, V (1944), No. 22, p. 8. Marr considered the Balkars and Karachai as turkized Caucasians, or, as he called them, "Japhetido-Turks".

** Racially the Karakaitags may be turkized Mongols. R. Bleichsteiner, *op. cit.*, p. 12.

*** Aissores are Semites.
This table is based on Djawachischwili, *op. cit.*, p. 82.

Practically all Caucasians are brachycephalic or sub-brachycephalic. According to Danilov's measurements, of 873 individuals belonging to 15 different tribes, only 11% were dolichocephals, 16% mesocephals and 73% brachycephals.[7] The following table, based on the most reliable and recent data, shows the indices of the Caucasians and neighbouring non-Caucasians.

[5] A. Djawachischwili, "Die Rassenzusammensetzung der Kaukasusvölker," *Archiv für Anthropologie*, New Series, XX (1925), pp. 79—88.

[6] C. S. Coon, *l. c.*

[7] Cited by Henry Field, *Contribution to the Anthropology of Iran*, p. 107.

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A brief explanation for each one of these facts may be in place here. (1) That our table should show the lowest cephalic indices for the Indo-European populations of the Caucasus is to be expected, for the pure Indo-European stock was dolichocephalic. The Scythians, Alans and early Ossetes till the ninth century A. D. were undoubtedly dolichocephals.[9] (2) That the highest brachycephalism should be shared by the Georgians and Lesghians offers no serious problem, for it is certain from other anthropometric data, that at least the Georgians and practically all Lesghians form an anthropological unit. (3) To explain the near-mesocephaly and the (4) variability of certain ethnic groups in the Caucasus is still a difficult unsolved problem. About 50% of the population of the Caucasus is brachycephalic and only 18% dolichocephalic, while the neighbouring South (ancient Asia Minor especially) is overwhelmingly brachycephalic too. It is quite probable that the mesocephalic tendency of the Mingrelians (81.4), Imeréti (80.9 and 81.4), Khevsurs (80.7), Chechens (80.4), Adyghé (81.4) and Abasians (80.7) can be explained to a large extent[10] by a struggle between two unequal forces, dolichocephalic waves from the North and brachycephalic waves from the South. The variability of the indices of the Cherkess tribes (78.5, 82.1, 83, 83.6, 83.8, 84.5) may perhaps be due to the fact that some groups have been subject to the dolichocephalizing waves to a lesser degree than others. The main dolichocephalic waves seem to be especially, though not exclusively, of Aryan origin. Contact with the Indo-Europeans from the earliest times cannot be denied. The Caucasus may very well have been a corridor between Europe and Asia Minor for the Aryan migrations. R. Forrer (*Zeitschrift der deutschen morgenländischen Gesellschaft*, LXXVI, p. 247) is of the opinion that the Aryans, coming from the North, passed through the Caucasus as early as the first half of the third millenium B. C. Kretschmer (*Zeitschrift für vergleichende Sprachforschung*, LV, p. 97) and B. Hrozný (*Archiv Orientální*, III, p. 294) similarly maintain that the Indo-Europeans used the Caucasus as their route to the Near East, however, somewhat later than Forrer's conjecture, about 2,000 B. C. Other well-known scholars of the Indo-European question, e. g., H. Frankfort (*Studies in Early Pottery of the Near East*, I, p. 158), E. Meyer (*Sitzungsberichte der preußischen Akademie der Wissenschaften*, 1925, p. 249), F. Schachermeyr (*Wanderungen und Ausbreitung der Indo-Germanen im Mittelmeergebiet*, Hirt-Festschrift, Heidelberg, 1936, I, pp. 235, 239)[11] believe that the Caucasus was undoubtedly used during the Indo-European migrations. Hybridization between the brachycephalic Caucasians and the dolichocephals must have begun quite early, as some of the prehistorical graves discovered in central Caucasus containing male dolichocephalic skulls and female

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[9] C. S. Coon, *op. cit.*, p. 200.

[10] We wish to emphasize the words "to large extent." By no means do we wish to explain the complicated problem entirely by one factor alone. There was, for example, contact with the Turco-Mongols, *north* of the Caucasus, who were *brachycephalic*. Traces of this contact are noticeable especially in the Cherkess. Cf. R. Bleichsteiner, "Die Völker des Kaukasus," *Asien-Berichte*, V (1944), Heft 22, pp. 4 f. For example, there are also the Cro-Magnon race and the East Mediterranean dolicocephals who must be considered. Cf. R. Bleichsteiner, *op. cit.*, p. 5.

[11] Cf. F. Hančar, *Urgeschichte Kaukasiens*, pp. 355 f., who cites the above-mentioned authoris.

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brachycephalic remains testify. In other words, from these finds it is evident that crossing was not uncommon already during the Bronze Age.[12] Very important racially was the contact with the Cimmerians and Scythian-Sarmatian populations, who for centuries lived in the Caucasus, till in the fourth century B. C. they were driven southward to Subartu.[13] Some present-day Ossetine-speaking tribes are not of Indo-European origin while practically all have a strong non-Indo-European strain.[14]

According to C. S. Coon, "The Caucasic-speaking peoples as a whole, from an anthropometric standpoint, represent a blend between a local Alpine racial nucleus and several kinds of Mediterraneans. The Georgians and the Lesghians are the most Alpine, the Cherkesses the least so. The facial dimensions preclude, in most groups, the presence of a long-faced Irano-Afgan element in any quantity; except among the Cherkesses, the head size, with mean lengths in the low 180's, limits the possible Mediterranean elements to the smaller-headed varieties. These are apparently both Danubian and Cappodocian; there is too much true facial Dinaricism for the Danubian to be the only factor, and too much blondism and nasal concavity for the Cappadocian."[15]

§ 3. LINGUISTICS

Perhaps nowhere in the world will one find such an intricate mosaic of languages as in the Caucasus. Today there are about 40 different Caucasian languages, and formerly the number must have been much greater. Strabo (VI. 1—16) speaks of seventy languages along the coast of the Black Sea and 26 in Albania, that is, in Azerbaijan- and Armenian-speaking countries of today. Pliny speaks of 300 different languages at Dioscurias which necessitated 80 interpreters. Abulfeda calls the Caucasus "The Mountain of Tongues" and Thomas Artsruni, the Armenian historian of the tenth century, writes that "72 different nations inhabit the Caucasus."

These languages fall into three sharply distinct groups: the Northwestern, the Northeastern, and the Southern. (See pp. 1—4.)

1. Phonetics

The vowel system of all three groups, but especially of the Northwestern group, is very poorly developed. In Abkhazian there are only two basic vowels *a* and *ə*.[16] The preponderance of consonants over vowels is less marked in the Northeastern languages: the Chechen, Avaro-Andi, and Lak languages have the five *a, e, i, o, u,* vowels, and some languages, for example Kurin and Aghulian, have the equivalent of something between the German umlauts *ä, ö, ü,* and *a, o, u*.[17] The vowel system of the Southern group is the richest of the three.

[12] R. Bleichsteiner, "Kaukasische Völker," *Ebert's Reallexikon*, VI, p. 250.
[13] R. Bleichsteiner, "Die Völker des Kaukasus," *Asien-Berichte*, V (1944), No. 22, p. 4.
[14] A. Baschmakoff, *op. cit.*, p. 32. See his analysis of the racial problem, *op. cit.*, pp. 28—38.
[15] C. S. Coon, *op. cit.*, pp. 631 f.
[16] R. Bleichsteiner, "Die kaukasische Sprachgruppe," *Anthropos*, XXXII (1937), p. 65. Dirr assigns four basic vowels to Abkhazian. *Einführung in das Studium der kaukasischen Sprachen*, p. 29.